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edition of the dwelling; an open-sided, flat-roofed shade; a small structure resembling a gable roof set directly on the ground, built as needed for a storage house, for purification rites, for a girl's puberty rite, and as a menstrual hut. A small hemispherical sweat lodge was also built. Sometimes a temporary kitchen was made by erecting a screen of weeds to windward of the cooking place.

Housebuilding was man's work alone, whether a dwelling, storehouse, or meeting house: the women did not assist. A man was helped by his male friends and relatives in the construction of his dwelling. In building a meeting house, all the men of the village were engaged and built it in a day.

Dwellings stood indefinitely, until some one of the inmates died, when they were torn down and burned. This also happened on the infrequent occasions when relatives who had married were mourned as dead. A new house was erected elsewhere, so that the community was constantly crawling away from its original location. So great was the decimation from disease and warfare during the past century, that the shifting went on with some rapidity despite the localizing ties of available water supply and tillage. The movement may have been somewhat less in earlier times, but there is no doubt that the habit of shifting the locus is old and ingrained. Houses did not suffer much from the elements; rainfall is slight and confined largely to the spring, snow practically never falls. The dirt covering of the house needs no renewal; at most, it must be patched here and there.

The size of the dwelling naturally depended on the number of inmates it was intended to house. An average dwelling was about eighteen to twenty feet in diameter, larger houses perhaps twenty-five feet: Bartlett (1852) says fifteen to twenty-five feet.[3] It was built on level ground, no excavation being made.

For the ordinary dwelling, four cottonwood posts were set in the ground at the corners of a square, measuring nine or ten feet. These stood as high as a man could reach, about seven or eight feet, so that he could work at the ridge. (It must be remembered that these people are quite tall.) Yet Bartlett wrote, "These

[3] Bartlett, *Personal Narrative*, II, 234.

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was built for the purpose near the house by the husband or other relatives. This consisted of a ridgepole supported on two posts, placed east and west, with willow branches thrust into the ground and bent over to it. The whole was covered with arrow-weeds and dirt. It was circular in ground-plan. The lodge had no special name, but like the storehouse was called vana'ʀᴬ. A fire was built within to warm the ground and to heat water.

The expectant mother was helped by her mother and another feminine relative. They would choose a helper whose time of delivery had been brief. If the parturient could not endure the pain, four or five women were called in to assist until the little house was full. They did not sing. Should the case be exceptionally difficult, they thought her bewitched and called in a shaman who could cure this. Then her husband or other male relative would help. There were no internal medicines to accelerate delivery nor for an excessive flow following birth. Some women preferred to give birth unassisted.

A woman of middle age told me that she had borne her five children alone. Her husband, a widower with children of his own, protested that he did not know how to help, but she prevailed on him to heat water, etc., as needed. This was purely a matter of personal preference: she did not like to have the old women fussing over her. She was also aware of the desirability of continuing her domestic labor until the last moment.

It was recognized that births after the first were of shorter duration. In the old days, it was said, a good many women died in childbirth, whereas nowadays not many are lost; which argues for the absence of venereal disease today.

The parturient sat with her back against the western post, because in the tale of the woman who had twins (p. 368), she tried the four directions when her pains began. She said, "A woman who is to give birth should sit against the western post, facing east." A hole made in front of the parturient was filled with sand, which was hollowed a little and covered with a cotton cloth, rabbitskin blanket or other soft thing to receive the baby. She sat with her knees drawn up. A strong woman, standing behind, would put her arms around her, pressing downward and shifting her from side to side. From the time the birth pains began, the parturient was not allowed to drink.